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"The Universe is a combination of a thousand elements; a chaos to the sense, a cosmos to the reason."—*Hindu Sage.*

"I am the cause—I am the production and dissolution of the whole of nature."—*Bhagavad-Gita,*

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THE BHAGAVAD-GITA.

CHAPTER THIRD.

The first two verses of this chapter express a doubt arising in Arjuna's mind, and contain a request for its solution and for a method by which he may attain perfect knowledge—salvation. They are:

"If, according to thy opinion, O thou who givest all that men ask! the use of the understanding be superior to the practise of deeds, why then dost thou urge me to engage in an undertaking so dreadful as this?

Thou, as it were, confoundest my reason with a mixture of sentiments; with certainty declare one method by which I may obtain happiness, and explain it unto me."

The doubt arose because the Blessed Lord had declared that Arjuna must reach salvation by the right use of his understanding, and yet also must perform the dreaded act of opposing, perhaps slaying, his friends,

tutors, and relatives. The request is the same as is repeated nearly every day in the Theosophical Society, and for which an answer is demanded.[1] It is for *one* single method, *one* practise, *one* doctrine, by means of which the student may obtain that for which he seeks, whether he has formulated it as happiness or only as a thirst for wonderful knowledge and power.

Arjuna's doubt is the one which naturally arises in one who for the first time is brought face to face with the great duality of nature—or of God. This duality may be expressed metaphysically by the words *thought* and *action*, for these mean in this the same as *ideation* and *expression*. Brahma, as the unmanifested God, conceives the idea of the Universe, and it at once expresses itself in what is called Creation by the Christian and by the Scientist Evolution. This Creation or Evolution is the action of God. With Him there is no difference in time between the arising of the idea and its expression in manifested objects. Coming down to consider the "created" objects, or the planes on which the thought of God has its expression through its own laws, we find the duality expressed by action and reaction, attraction and repulsion, day and night, outbreathing and inbreathing, and so on. When face to face with these, one is first confused by the multiplicity of objects, and we strive to find one simple thing, some law or doctrine, practice, dogma, or philosophy, which being known, happiness can be secured.

Although there *is* one single vehicle, to use a Buddhist term, yet it cannot be grasped in the beginning by the student. He must pass through sufficient experience to give him a greater consciousness before he can understand this one *Vehicle*. Could that unique law be understood by the beginner, could it be possible to lift us by one word to the shining heights of power and usefulness, it is certain that Those who do know would gladly utter the word and give us the sole method, but as the only possible way in which we can get true happiness is by *becoming* and not by intellectually grasping any single system or dogma, the guardians of the lamp of truth have to raise men gradually from stage to stage. It was in such an attitude Arjuna stood when he uttered the verses with which this chapter opens.[2]

Krishna then proceeds to tell Arjuna that, it being impossible for one to remain in the world without performing actions, the right practice is to do those actions (duties of life whether in war or peace) which must be

1 See *Lucifer* of April and May, 1888, in Articles *Practical Occultism* and *Occultism and the Occult Arts*.—[ED.]

2 It is to be noticed that Arjuna and Krishna constantly change the names by which they address each other. When Krishna is dwelling on one subject or upon something that has to do with a particular phase of Arjuna's nature, he gives him some name that has reference to the quality, subject, or other matter referred to, and Arjuna changes the name of Krishna whenever he has need. As in these first verses, the name used for the Blessed Lord is *Janardana*, which means "giver of all that men ask,"—meaning thereby to refer to Krishna's potency in the bringing to fulfilment all wishes.—B.

done, with a heart unattached to the result, being satisfied to do what is deemed the will of the Lord within, for no other reason than that it ought to be done. He sums it up in the words:

"But he who, restraining his senses by his heart, and being free from attachment to the results of action, undertakes active devotion through the organs of action, is worthy of praise."

This he illustrates by referring to those whom he calls "false pietists of bewildered soul," who remain inert with their bodies, restraining the organs of action, while at the same time they ponder on objects of sense which they have merely quitted in form. He thus shows the false position that it is useless to abandon the outer field of action while the mind remains attached to it, for such mental attachment will cause the ego to incarnate again and again upon earth. A little further on in the chapter he refers to a great yogee, one Janaka, who, even while a saint possessed of perfect knowledge which he had obtained while engaged in affairs of state, still performed actions.

These peculiar verses next occur:

"The creator, when of old he had created mortals and appointed sacrifice, said to them, 'By means of this sacrifice ye shall be propagated. It shall be to you a cow of plenty. By means of it do ye support the gods, and let these gods support you. Supporting one another mutually, ye shall obtain the highest felicity. For, being nourished by sacrifices, the gods will give you the desired food. He who eats the food given by them without first offering some to them, is a thief indeed.'"

At the outset I confess that these and succeeding verses do not appear easy to explain to Western minds. Although I have had some acquaintance with Occidental reasoning based on Occidental knowledge, it seems hopeless in the present century to elucidate much that is in this chapter. There are numerous points touched on by Krishna for which I find no response in Western thought. Among these are the verses on sacrifice. To say all I think about sacrifice would only expose me to a charge of madness, superstition, or ignorance; it certainly would on every hand be received with incredulity. And while sneers or disbelief have no terrors, it is needless to advert to certain points in the chapter. Yet in passing them by, some sadness is felt that a high civilization should on these subjects be so dense and dark. Although Moses established sacrifices for the Jews, the christian successors have abolished it both in spirit and letter, with a curious inconsistency which permits them to ignore the words of Jesus that "not one jot or tittle of the law should pass until all these things were fulfilled." With the culmination of the dark age[1] it was, however, natural that the last

1 My readers may not agree with me that this is the Dark Age, inasmuch as that is the term applied to a period now past. That time, however, was a part of this; and this is even darker than that, as we think.—B.

vestige of sacrifice should disappear. On the ruins of the altar has arisen the temple of the lower self, the shrine of the personal idea. In Europe individualism is somewhat tempered by various monarchical forms of government which do not by any means cure the evil; and in America, being totally unrestrained and forming in fact the basis of independence here, it has culminated. Its bad effects—vaguely as yet shadowing the horizon—might have been avoided if the doctrines of the Wisdom-Religion had been also believed in by the founders of the republic. And so, after the sweeping away of the fetters forged by priestly dogma and kingly rule, we find springing up a superstition far worse than that which we have been used to call by the name. It is the superstition of materialism that bows down to a science which leads only to a negation.

There are, however, many willing minds here who have some intuition that after all there can be extracted from these ancient Hindu books more than is to be found if they are merely studied as a part of the lispings of infant humanity,—the excuse given by Prof. Max Muller for translating them at all. It is to such natural theosophists I speak, for, they will see that, even while advancing so rapidly in material civilization, we need the pure philosophical and religious teachings found in the Upanishads.

The peculiar explanation of the Mosaic sacrifices advanced by the mystic, Count St. Martin,[1] needs only a passing allusion. Students can think upon it and work out for themselves what truth it contains. He holds that the efficacy of the sacrifices rested in magnetic laws, for the priest, according to him, collected the bad effects of the sins of the people into his own person and then, by laying his hands upon the scape goat (as in one sacrifice), communicated those deleterious influences to the poor animal who in the wilderness exhaled them so far away as not to affect the people. It is suggested that Moses knew something of occult laws, since he was educated by the Egyptians and initiated by them. But St. Martin goes on to say that "the Jews were directed to kill even the animals in the land because the death of animals infected with the impure influences of those nations preserved the Jews from the poison; whereas in sacrifices the death of clean animals attracted wholesome preservative influences," and that "pure and regular influences attached to certain classes and individuals of animals, and that *by breaking the bases in which they are fixed* they may become useful to man, and we should thus read Lev. xvii, 2: 'It is the blood that maketh atonement for the soul.'" He then says that the virtue of sacrifices comes through the rapport that man has with animals and nature; and, "if the Jews had observed the sacrifices faithfully, they would never have been abandoned, but would have drawn upon themselves every good thing they were capable of receiving. * * The extraor-

1 See Man: His Nature and Destiny (1802). –B.

dinary holocausts at the three great festivals were to bring down upon the people such active influences as corresponded to the epochs, for we see bulls, rams, and lambs always added to the burnt sacrifices * * Some substances, mineral, vegetable, and animal, retain a greater proportion of the living and powerful properties of their first estate." In these views St. Martin had some of the truth. But Moses ordained some sacrifices as a religious duty from sanitary reasons of his own, since the unthinking tribes would perform devotional acts willingly which, if imposed only as hygienic measures, they might omit.[1] The burnt offerings were, however, founded upon different views, very like those at the bottom of Hindu sacrifices, and the law of which is stated in these words from our chapter:

"Beings are nourished by food. Food has its origin from rain. *Rain is the fruit of sacrifice.* Sacrifice is performed by action."

It is not contended by either Brahmins or their followers that food will not be produced except from sacrifice performed according to Vedic ritual, but that *right food*, productive in the physical organism of the proper conditions enabling man to live up to his highest possibilities, alone is produced in that age where the real sacrifices are properly performed. In other places and ages food is produced, but it does not in everything come up to the required standard. In this age we have to submit to these difficulties, and can overcome them by following Krishna's instructions as given in this book. In a verse just quoted the distinction is made between food naturally produced without, and that due to, sacrifice, for he says, "For, being nourished by sacrifices, the gods will give you the *desired* food." Carrying out the argument, we find as a conclusion that if the sacrifices which thus nourish the gods are omitted, these "gods" must die or go to other spheres. And as we know that sacrifices are totally disused now, the "gods" spoken of must have long ago left this sphere. It is necessary to ask what and who they are. They are not the mere idols and imaginary beings so constantly mentioned in the indictments brought against India by missionaries, but are certain powers and properties of nature which leave the world when the Kali Yuga or dark age, as this is called, has fully set in. Sacrifices therefore among us would be useless just at present.

There is, however, another meaning to the "revolution of the wheel" spoken of by Krishna. He makes it very clear that he refers to the principle of reciprocity or Brotherhood. And this he declares must be kept revolving; that is, each being must live according to that rule, or else he lives a life of sin to no purpose. And we can easily believe that in these days this principle, while admired as a fine theory, is not that which moves

1 In India there are numerous religious observances having in view sanitary effects. For instance the cholera dance—a religious matter—in which, while disinfecting camphor is burned in heaps, a curious flower-umbrella-dance is engaged in with religious chants and music.—B.

the people. They are, on the contrary, spurred by the personal selfish idea of each one becoming better, greater, richer than his neighbor. If continued unchecked it would make this nation one entirely of Black Magicians. And it was to counteract this that the Theosophical Society was founded, with the object of inducing men to once more revolve this wheel of Brotherly Love first set in motion by the "Creator when of old he had created mortals."

Krishna then proceeds to exhort Arjuna again to perform the duties appointed to him, and urges him to do it on the ground that he being a great man should set a good example that the lower orders would follow; saying,

"He who understands the whole universe should not cause these people, slow and ignorant of the universe, to relapse from their duty."

Knowing that, under the great cyclic laws which govern us, periods arrive even in the worst of ages when good examples of living imprinted on the astral light cause effects ever increasing in intensity until at last the "gods" before referred to begin in distant spheres to feel the force of these good actions and to return again to help mankind on the recurrence of a better age, he implores Arjuna to be the very first to set the good example.

In such an age as this, the ritualistic sacrifice of a different age which has indeed a magical effect becomes a sacrifice to be performed by each man in his own nature upon the altar of his own heart. And especially is this so with theosophists of sincerity and aspiration. Being born as we are in these days, among families with but small heritage in the way of descent from unsullied ancestors, we are without the advantage of great natural spiritual leanings, and without certain peculiar powers and tendencies that belong to another cycle. But the very force and rapidity of the age we live in give us the power to do more now in fewer incarnations. Let us then recognize this, and learn what is our duty and do it. This portion of the chapter ends with a famous verse:

"It is better to do one's own duty, even though it be devoid of excellence, than to perform another's duty well. Death is better in the performance of one's own duty. Another's duty is productive of danger."

WILLIAM BREHON, F. T. S.

(*To be continued.*)

The astral world is full of illusions of a more wonderful variety than any in the material: who seeks the astral increases delusion, and, while he widens his vision, it rests only upon mirages.

The Theosophical Society and Madame Blavatsky.

The following letter has been received from a valued contributor, and we deem it of sufficient importance to print it in this place :

Dear Bro. Judge :

With pleasure I acknowledge the receipt of your letter, asking whether I am prepared to support H. P. Blavatsky in whatever course she may pursue.

While I know that the action of an individual matters but little, I know also that it does have its due effect : a loyal heart is one of the occult powers. Hence I am glad to answer that I do and shall at all times, in all places, and to all persons, *unqualifiedly* sustain Madame Blavatsky. I will follow her lead so long as I can understand her, and when I cannot understand I will follow with my intuition ; when that fails I will blindly and doggedly follow still.

For this course there are reasons. Intuition and analogy alike furnish them. They lie at the very basis of the unseen or occult world, and that world is the only real one. It is not a world of form like ours. Here all tends to form, to segregation, to crystallization ; consequently to limitations and boundaries. This is true alike of forms social and political, religious, civic, domestic ; it is also true of the minds of men ; they also, against our best interests and endeavor, strive to cast us in a mould, that the free soul may not do its boundless work in us, and in order to bind us yet awhile to Nature and the lower natural order.

In that other world which is the True, this order changes. This world is subversive of forms. Its influence penetrates so far into the material world in this respect, that its subversion becomes the condition of free growth ; what does not change, be it an institution, a creature, or the mind of man, solidifies and passes into the change we call death, which is a more violent and sudden wrenching asunder of that which is no longer capable of free growth. The life condition is one of sloughing off as well as receiving, and all nervous action proceeds by ganglionic shocks.

So it must be with the Theosophical Society if it is to live and expand in helpfulness and power. Men must fall away from us e're then as the forest sheds the autumnal leaf. Shocks must occur, not alone coming from the outside, but internal shocks, the necessary efforts of the theosophical organism to adjust itself to the laws of growth.

Many there be who lament these effects ; it is because they know them not as laws. I am as enamored of Peace as any man, but I do not choose

it at the expense of spiritual growth. For us there is no real and lasting Peace outside of the Eternity. This is a dark age ; there is stern work to be done. The lurid action of this cycle is not to be turned by repose, by "sweetness and light." Let all weak and wounded souls fall to the rear—and let us get to that work. There is none too much time to do it in. *The future of the race is now at stake.* It is seed time, and the ground must be harrowed and torn. I know that there is one who has devoted all her being to this work ; one who under beneficent and all wise suggestions is hastening it on ; concentrating Karma and bringing it to a head in all directions ; culminating these internal shocks that the organism may grow faster, that it may be able to stand alone forcefully when it has lost her, and that by its increased action and usefulness it may merit and obtain an increase of spiritual influence, a new outpour of power and aid from that unseen world where Karma is the sole arbiter. And any man or woman may know this as absolutely as you and I and some others do, who will take the trouble to consider the matter from the standpoint of soul and not from that of mind alone.

Then too there is the standpoint of heart, and it is of great value. What says the Ramayana ? "Be grateful. Sages prescribe expiations for murderers, robbers, drunkards, and other sinners, *but no expiation can wash away the sin of one whose offense is ingratitude.*" Why is this ? All these sayings are based upon universal laws. So I can tell you (and you know it) why this offense is so deep ; why this "sin" cannot be pardoned. It is because Karma is inflexibly just, and he who breaks a chain of influence by refusing to recognize the source whence it comes to him, and by turning aside from that source, has by his own action perverted the stream from his door. His punishment is simply this ; the stream fails him ; he discovers in after times the full and arid misery of his position. In our world here below we think we stand as isolated centres of energy, having no vital connection with one another and the world at large except by our own will. We do, indeed, succeed in locking up an enormous amount of energy by thus impeding its free flow. But as the evolutionary order and the very nature of Deity are against us, sooner or later we are swept aside, but not without repeated opportunities of choice. These occasions are now repeatedly furnished for us, in matters theosophical, by H. P. Blavatsky ; in every test surmounted, in every glimpse of intuition or act of faith, we grow. We do not grow, as a body or as individuals, when from lack of these virtues, and being ungrateful, we fail to give in our constant adhesion to her who stands in this dark age as the messenger of the higher Powers. For in that other world, through and with which she works, there are hierarchies held inviolable from cycle to cycle ; vast or-

ganizations formed by universal law, wherein every member stands in his own order and merit, and can no more be expunged or disregarded by those above or below him than I can blot out a star. All efface themselves for this work, reincarnating again and again for it alone. There is no other divine method of work than this, which directs the ever welling torrents of cosmic energy down through unbroken chains of great Beings and reverent men. To drop one link is impossible. In the occult world it is not permitted to receive the message and reject the messenger. Nor is it allowable to be ignorant of these universal, self sustaining laws. Was it not an adept who said: "Ignorance of law cannot be pleaded among men, but ignorance of fact may. In occultism, even if you are ignorant of some facts of importance, you are not excused by *The Law*, for it has regard for no man and pursues its adjustments without regard to what we know or are ignorant of."

The sole question is this. Did H. P. Blavatsky bring us theosophical revelations from the East or did she not? No one denies that she did. They split up on conventional and personal questions, but not upon this one. Then none of those who have even remotely felt the influence of those revelations, least of all a Society formed and sustained by her, are really in a position to deny her their full support. She does not pay our dues and rental; but are we "sustained," as a body, by those things, or by the fresh impetus to occultism and the new ideas given out by her and through her agency and request? Even in the material world some show of gratitude is demanded of us, but in the Eternity it is written: Let all things return through that source whence they proceeded forth. This august Law cannot be violated. The Divine, working on our plane, must have human agents or vehicles. In private human relations they are human, subject to error. In all that pertains to their appointed mission they are to be held as infallible; if they err there, the consequence falls upon them alone. He who follows the guide appointed him in the occult order is the gainer by his utter faith and love, even should that guide lead him into error. For his error can soon be set right and is so, while his lack of faith and love cannot be made up for; they are organic defects of the soul.

We are constantly tried upon the question of form versus spirit, as a test of the power of illusion over us. In the T. S., we naturally hold to our rules and laws. These only govern the exoteric body. Thinkers amongst us must long have foreseen the moment when these forms must change; a moment when we should be asked to testify to our belief in the esoteric body; that is to say, in the actuality of our Society as a spiritual factor, with spiritual chiefs. We may welcome any such hour of test as a sign of progression on our part. It would set formal laws aside.

Well it is when spirit and letter go together. They are often divorced by the urgencies of this life, and were we not madmen then to choose the letter? New forms grow all too soon, but when the spirit is fled, life is lost to that form. We have an opportunity of making such choice when we are asked whether we are ready to endorse H. P. Blavatsky or prefer to stand upon our own independence. That independence is a fancied thing, as you know. We are not the natural product of this era, but a graft watered with the heart's blood of our Founder, one out of season in the mere natural order, but permitted, rendered possible, by the eternal order, and constantly invigorated through her. There are those who say, "Surely I can study theosophy on my own account." Not so; no one can get divine wisdom on his own account, or for it. Separation and remoteness are only apparent. We must in thought recognize the sources of our enlightenment and go out in love towards them. Minds and hearts closed to these truths are not open to diviner influences at all. They must recognize that the heralds who speak with trumpet voice to the age alone make spiritual progress possible to the great mass of men, and each of us must admit and stand ready to pay the debt of Humanity.

I do not consider it in the least necessary for me to know what Madame Blavatsky might do, or even why she does it. I accept the test gladly, as a new step onward, full of joy for my comrades who do so, full of sorrow for those who do not. "Every human action is involved in its faults, as the fire in its smoke," says the Gita. Nor does the Lord create those actions or the faculty of acting, we are told, but that "each man's own nature creates them; nature prevaileth." Every organism thus differentiates the one life according to its progress, more or less, while above all the Lord awaits the final evolution of nature into Himself—Itself. Thus it is that her personality—and all personalities—are beside the question. Here too we are tested upon our power to rise above appearances, to look beyond conventions. These shocks are no doubt needed also. So I look to the spirit and to the fixed attitude behind all those various deeds. It is one of generosity, self abnegation, absolutely fearless devotion to an Ideal,—the highest Ideal known. Each hour of her life is given to the enlightenment of mankind, and such pearls she distributes throughout those weary hours as might singly ransom the eccentricities of an hundred lives. These personalities are naught. Behind hers there is a mystery. She is second to no mere man, and if called to any issue we must choose her from among men and forms; let us hope we shall never be so called, but that all will follow our true Leader.

The Theosophical Society stands to Madame Blavatsky as a child; our life is hers; in and for us she lives. Her great longing is to see us able to stand alone, to have a claim of our own upon the Great Ones; able to

draw our own sustenance and strength from the gods before she leaves us. You who know that I have never met her personally may ask how I know this. Shall I study the True faithfully and not know that true heart? It is Karma appoints us our guides through our own attractive influences, and as such H. P. Blavatsky stands to all the theosophists of the century, recorded or unrecorded. We must be prepared to sacrifice some such things as forms, rules, tastes, and opinions, for the sake of Truth and occult progress. For such progress an opportunity is now offered us through the acceptance of a simple test of intuition and faith. For this Madame Blavatsky has my profound and renewed gratitude, and I am, as ever, hers and

Yours faithfully,

JASPER NIEMAND, F. T. S.

THE THREE PLANES OF HUMAN LIFE.

JAGRATA, SWAPNA, SUSHUPTI:
WAKING, DREAMING, DREAMLESS SLEEP.

I speak of ordinary men. The Adept, the Master, the Yogi, the Mahatma, the Buddha, each lives in more than three states while incarnated upon this world, and they are fully conscious of them all, while the ordinary man is only conscious of the first—the waking-life, as the word conscious is now understood.

Every theosophist who is in earnest ought to know the importance of these three states, and especially how essential it is that one should not lose in Swapna the memory of experiences in Sushupti, nor in Jagrata those of Swapna, and *vice versâ*.

Jagrata, our waking state, is the one in which we must be regenerated; where we must come to a full consciousness of the Self within, for in no other is salvation possible.

When a man dies he goes either to the Supreme Condition from which no return against his will is possible, or to other states—heaven, hell, avitchi, devachan, what not—from which return to incarnation is inevitable. But he cannot go to the Supreme State unless he has perfected and regenerated himself; unless the wonderful and shining heights on which the Masters stand have been reached while he is in a body. This consummation, so devoutly desired, cannot be secured unless at some period in his evolution the being takes the steps that lead to the final attainment. These steps can and must be taken. In the very first is contained the possibility of the last, for causes once put in motion eternally produce their natural results.

Among those steps are an acquaintance with and understanding of the three states first spoken of.

Jagrata acts on Swapna, producing dreams and suggestions, and either disturbs the instructions that come down from the higher state or aids the person through waking calmness and concentration which tend to lessen the distortions of the mental experiences of dream life. Swapna again in its turn acts on the waking state (Jagrata) by the good or bad suggestions made to him in dreams. All experience and all religions are full of proofs of this. In the fabled Garden of Eden the wily serpent whispered in the ear of the sleeping mortal to the end that when awake he should violate the command. In Job it is said that God instructeth man in sleep, in dreams, and in visions of the night. And the common introspective and dream life of the most ordinary people needs no proof. Many cases are within my knowledge where the man was led to commit acts against which his better nature rebelled, the suggestion for the act coming to him in dream. It was because the unholy state of his waking thoughts infected his dreams, and laid him open to evil influences. By natural action and reaction he poisoned both Jagrata and Swapna.

It is therefore our duty to purify and keep clear these two planes.

The third state common to all is *Sushupti*, which has been translated "*dreamless sleep*." The translation is inadequate, for, while it is dreamless, it is also a state in which even criminals commune through the higher nature with spiritual beings and enter into the spiritual plane. It is the great spiritual reservoir by means of which the tremendous momentum toward evil living is held in check. And because it is involuntary with them, it is constantly salutary in its effect.

In order to understand the subject better, it is well to consider a little in detail what happens when one falls asleep, has dreams, and then enters Sushupti. As his outer senses are dulled the brain begins to throw up images, the reproductions of waking acts and thoughts, and soon he is asleep. He has then entered a plane of experience which is as real as that just quitted, only that it is of a different sort. We may roughly divide this from the waking life by an imaginary partition on the one side, and from Sushupti by another partition on the other. In this region he wanders until he begins to rise beyond it into the higher. There no disturbances come from the brain action, and the being is a partaker to the extent his nature permits of the "banquet of the gods." But he has to return to waking state, and he can get back by no other road than the one he came upon, for, as Sushupti extends in every direction and Swapna under it also in every direction, there is no possibility of emerging at once from Sushupti into Jagrata. And this is true even though on returning no memory of any dream is retained.

Now the ordinary non-concentrated man, by reason of the want of focus due to multitudinous and confused thought, has put his Swapna field or state into confusion, and in passing through it the useful and elevating experiences of Sushupti become mixed up and distorted, not resulting in the benefit to him as a waking person which is his right as well as his duty to have. Here again is seen the lasting effect, either prejudicial or the opposite, of the conduct and thoughts when awake.

So it appears, then, that what he should try to accomplish is such a clearing up and vivification of Swapna state as shall result in removing the confusion and distortion existing there, in order that upon emerging into waking life he may retain a wider and brighter memory of what occurred in Sushupti. This is done by an increase of concentration upon high thoughts, upon noble purposes, upon all that is best and most spiritual in him while awake. The best result cannot be accomplished in a week or a year, perhaps not in a life, but, once begun, it will lead to the perfection of spiritual cultivation in some incarnation hereafter.

By this course a centre of attraction is set up in him while awake, and to that all his energies flow, so that it may be figured to ourselves as a focus in the waking man. To this focal point—looking at it from that plane—converge the rays from the whole waking man toward Swapna, carrying him into dream-state with greater clearness. By reaction this creates another focus in Swapna, through which he can emerge into Sushupti in a collected condition. Returning he goes by means of these points through Swapna, and there, the confusion being lessened, he enters into his usual waking state the possessor, to some extent at least, of the benefits and knowledge of Sushupti. The difference between the man who is not concentrated and the one who is, consists in this, that the first passes from one state to the other through the imaginary partitions postulated above, just as sand does through a sieve, while the concentrated man passes from one to the other similarly to water through a pipe or the rays of the sun through a lens. In the first case each stream of sand is a different experience, a different set of confused and irregular thoughts, whereas the collected man goes and returns the owner of regular and clear experience.

These thoughts are not intended to be exhaustive, but so far as they go it is believed they are correct. The subject is one of enormous extent as well as great importance, and theosophists are urged to purify, elevate, and concentrate the thoughts and acts of their waking hours so that they shall not continually and aimlessly, night after night and day succeeding day, go into and return from these natural and wisely appointed states, no wiser, no better able to help their fellow men. For by this way, as by the spider's small thread, we may gain the free space of spiritual life.

EUSEBIO URBAN.

Escape or Achievement.

"They change their skies, but not their natures, who cross the seas,"—so runs the proverb; and doubtless many of us can bear witness that it is as true to-day as when it fell from the lips of the wise Roman of old.

"What must I do to be saved?" was the cry, when tossed on the stormy and uncharted ocean of orthodoxy: "Where shall I find a pilot?" signals the vessel, hove-to off the entrance to the fair-haven of Theosophy.

One who, while serving his country gallantly on many a hard-fought field, yet strove according to his lights to be loyal to Him whom he regarded as his Heavenly Master, was wont to say that if he "could just squeeze inside of the Golden Gate," he would be entirely content. Before indulging in the smile of superiority at this honest, if lowly, confession, it might be well to examine whether this is not our own real, though possibly unconscious, attitude; whether, when we say "*Must* I give up this?", or, "Is it *necessary* to do that?", we do not really mean, "How much of this world's pleasures may I venture to indulge in? how close can I point to windward without being taken aback?" in other words, "Can I do this, or enjoy that, and yet 'just squeeze inside?'"

Assuming, however, that the inquiry is made in sincerity and good faith, it is evident that the answer must depend upon the reply that the seeker makes to the question addressed to him in turn, "What is your object in life—to avoid an imaginary punishment, to obtain in the future a definite and limited reward? or to enter, now and here, upon a path of ever-increasing wisdom, knowledge, and peace, of inconceivable splendour and limitless extent? is your aim negative or positive? in a word, is it Escape or Achievement?"

Now from the standpoint of official Christianity, the attitude of the simple-hearted soldier is not only entirely logical, but thoroughly satisfactory: and if we also are of this way of thinking—if, as the Bhagavad Gita says, we prefer "a transient enjoyment of heaven to eternal absorbtion"—,doubtless in Devachan we shall find fulness of joy: "Those who worship the Devatas go unto the Devatas."

But to those strong souls whose passionate longing is to find "the small, old path;" who disdain the gentler slopes which the feeble must needs follow; whose eyes seek the snowy pinnacle rather than the smiling valley, though it were the Land of Beulah itself; who, far from desiring the enjoyment of Devachan, regard it rather as a halt in their progress, a loss of time, so to speak, and would gladly forego its delights in order to re-incarnate at once and continue without interruption in their work for

the good of the race ;—what answer shall be returned them? Obviously none ; since, for them, such questions never arise. They ask not, What *shall* I give up? but, What *can* I?; not, What indulgence *must* I deny myself? but, What encumbrance can I cast aside, that I may the more swiftly and easily mount.

It was said by One of old time, "Ye cannot serve two masters." God and Mammon were the instances cited by the Teacher, but the saying holds true of any given opposite or conflicting aims. And the great trouble is that, although we may be unwilling to admit it even to ourselves, very few of us are really single-hearted : whether from physical infirmity, so-called hereditary tendency, or Karmic environment matters not so far as regards the fact and the inevitable consequences resulting therefrom. Possibly all that many of us can accomplish in this incarnation will be in the nature of a species of compromise, or perhaps, more correctly, a net result,—a sort of moral diagonal of forces, so to speak, the resultant of the opposing tendencies of our earthly attractions and spiritual aspirations.

But he whose aim is single, whose eye never loses sight of the end, acts on his plane as the successful man of business on his : do we ever hear the latter ask, "*Must* I stay in my office eight hours a day? is it absolutely necessary to miss this race, or forego that dinner, in order to close this contract or elaborate that plan?" Does he not rather work fourteen, or sixteen, hours, give up recreation, literary, artistic, social, even to a great extent the joys of the home circle, tax his ingenuity to the uttermost to devise new openings, find fresh fields for enterprise? and this day after day, year in and year out, until either fortune is won, or health and, perhaps, life itself are sacrificed in the determined effort?

Perhaps it might be laid down broadly that any question prefaced by "must" should be answered in the negative ; for the fact of its being put in that form proclaims, louder than any words, that not yet is the seeker able to free himself from attachment ; and until he can do this—until, as is said in *Through the Gates of Gold*, he can place the object before him, and clearly, coolly, and dispassionately examine it from all points of view, fully admitting its attractions as well as recognizing its drawbacks, and then calmly, deliberately, without a trace of regret or a sigh of longing, dismiss the very idea from his heart,—until he can do all this, forcible repression by mere strength of will avails nothing ; the desire, coerced at one point, returns with accummulated strength at another ; if not on the physical plane, then on the mental : if not in this incarnation, then in another. This is the teaching of all the ages, from the Upanishads to *Light on the Path*, of the Bhagavad Gita and the Bible, of Buddha and Jesus alike. Nothing that is done as a penance, as a so-called "mortification of

the flesh," or merely out of deference to the feelings, or opinions, or prejudices of others, can be of any real value to the man himself.

One who makes a virtue of refusing to play cards in the social circle, while still having the desire in his heart, may yet lose money and reputation in Wall street; he who, against his own judgment, is persuaded to deprive himself of the comfort resulting from the rational use of tobacco, may wreck his nerves by inordinate indulgence in strong tea,—and this without incurring the censure of clergymen, reformers, or old women of either sex. In this, as in all things, we may learn from the working of Nature. The tree yields fruit not only after its kind, but in its own due time. There is neither haste nor delay in her evolutionary methods,—first the blossom and then the fruit, is her unvarying rule: and, knowing this, we do not expect to pluck the matured ear of July from the tender shoot of April: we rejoice in the budding sweetness of the vineyard in the joyous Springtide, untroubled by any anxiety lest the golden glory of September should fail to ripen the purple clusters.

So in our daily round and occupation, everything comes in its appointed time and refuses to be hurried: sculptured granite is not more immovable than the Express, a second before its flying wheels begin to turn; as the hand on the dial points to the hour, the ingenious mechanism of the time-lock swings back the massive doors of the vault which, a moment before, would have defied the strength of a hundred men to open.

"And what shall I do with my sword?" asked the brilliant young courtier of George Fox, by whose teachings he had become converted to Quakerism. "Friend;" replied the wise and courteous man of Peace, "wear it,—*as long as thou canst!*;" but full soon William Penn counted it all joy to exchange jewelled sword and velvet coat for the simple garb of the people with whom he had cast in his lot. And when the day comes—as come it must, in the fulness of times—when we are ready, in this spirit, to lay everything on the altar—whether choice possessions or valued opinions, favorite habits or cherished beliefs, our so-called virtues not less than what are termed our vices; when we can do all this, not as a sacrifice, but with joy and gladness, when our songs of deliverance are borne upon the upwreathing incense; then we, likewise, shall be no longer perplexed by the "must" or the "shall", for we shall then be treading the King's Highway of Achievement, and not scuffling along the back alleys of Escape.

Let us then be ever on guard lest aught tempt us from that "Middle Road" which the Lord Buddha pointed out to us, and in which we know our feet to be set; and by following it in all patience and loyalty, with dauntless will and unswerving devotion, we shall in His own time—which

is always the best time—come to realize the portion which He has assured us shall be that of all who truly love and serve Him.

"Who wins
To such commencement hath the *First Stage* touched;
He knows the Noble Truths, the Eight-fold Road;
By few or many steps such shall attain
Nirvana's blest abode."

B. N. Acle, F. T. S.

Some Teachings of a German Mystic.

V.

FROM SENSITIVE TO INITIATE.

[From the German of J. Kernning.]

Translated for The Path.

II.

Ruppert, who had exhausted all means to help his daughter, no longer tormented himself with new remedies; he did, indeed, for her well-being, what was in his power, but left her undisturbed in her unfortunate condition. "It is a visitation from God," he said, "and as such we must bear it patiently until He sends us help." He allowed upright people, and personal friends, to visit his daughter, for he observed that a quiet company had a good influence upon her, and even when the spirits talked, such visits suffered no interruption from that cause, since caution carried too far could not favorably affect public opinion, widespread curiosity having been aroused.

One time the Court Councillor Düprecht, with his wife and daughter, was spending the evening with the Rupperts. Düprecht had long been desirous of seeing something of the strange phenomena of which he had often heard. As he had always been on a most friendly footing with the family, he talked in the most unconstrained way with Caroline about her affliction, and gave it as his opinion that the spirits should be remanded to the realm where they belong. He had hardly spoken these words when her face darkened, the pupils of her eyes contracted, and the voice of the spiteful spirit was heard from her mouth. "What is that you are saying? you fool of a Court Councillor," it exclaimed.

"A little more courteous, I beg of you!" remarked that gentleman.

"Courteous to you, my vassal?" exclaimed the spirit.

"Hardly yet has it come to that!", the guest replied.

"So you think, but I know better!", the demon retorted.

"The fellow will not admit definitions into the question, he feels so certain of his case," laughed the Councillor.

"You are my slave, and indeed so much so that you are not aware of your condition. My mate dwells within you, and is so certain of his control that he does not consider it worth while to make you aware of his existence."

"But I know it now, for you have told me."

"Indeed you know it now, but you do not feel it yet, and what is it to know a thing and not feel it? Hahaha! But only wait, when you are dead you will make our acquaintance, and we shall have some sport at your expense!"

"The Councillor turned pale at these words. He thought, if the evil one talked in that way what would the good ones say of him, and he cared to pursue his interrogations no further.

"Can we not hear something from the good spirit also?", asked the Councillor's daughter. The bad spirit answered: "So long as company of our own kind is present, it cannot approach." This answer frightened the Councillor's wife, and she begged her daughter to ask no more questions.

One afternoon Caroline received a visit from an old friend to her mother, who had not been there before since her bereavement on account of the painful memories that would be called up. She expressed the most sincere sympathy for her friend's afflicted child and begged her to confide in her if any secret trouble was burdening her, as if she had a second mother. Caroline wept at these words; but just as she was about to speak, the pupils of her eyes turned inwards and the pleasant voice of the good spirit was heard in the words, "Help her to strengthen my abiding within her!" Caroline then became violently agitated, and before she could compose herself there proceeded in rough tones from her mouth, "Depart, and leave me in peace!"

The lady was horrified. When Caroline recovered herself, she said, "You see the fate that clouds my life. Solitude is my lot; people fear me in my condition and regard me as a being that belongs no more amongst them. Were I only in the grave with my mother!"

"Do not fear," said her friend; "to witness your condition has pained and surprised me, but it has not frightened me away from you. Trust in me; I will not forsake you, and will visit you daily, whatever may happen around you."

The lady remained the whole afternoon and a part of the evening. Several times she had opportunity to hear the remarks of both spirits. The good one appeared to esteem her, but the bad one showed an

aversion from her. She paid no heed to it, however. Assuring Caroline of her sincerest sympathy, she promised to write to a relative, an inspector of mines, who had often afforded relief in such cases. She kept her word and wrote the following day. Her kinsman replied that, as soon as his business would permit, he would come to the capital and see what he could do for the afflicted one. Judging by what he learned from the letter to him, he felt the highest hopes of restoring her completely to health.

Besides talking as we have seen, the spirit worked all sorts of mischief throughout the house. The doors were often all thrown open, clothing from the closets was found thrown into the garden, and garden-tools were transferred to the closets. Ruppert was once summoned in haste to an audience at the palace and could not find his uniform; therefore he was forced to go without and excuse himself on the ground of the confusion reigning in his house. He had hardly returned when his clothing was found in the garret where the washing was hung to dry. Another time when the cook went into the kitchen she found all the utensils gone. She made an outcry, believing that a thief had been there in the night. Afterwards all the pots, kettles, etc., were found nicely heaped together in the woodshed. One morning when the cook went down cellar she saw a gleaming flame, and ran screaming to her master as if the ghost which she believed to have seen there were at her heels. Relating the cause of her terror, the cellar was examined and a fire of split wood was found burning in a place where there would be no danger from it. A fearful tumult arose in the house; the servants declared that they would remain in the place no longer, and the landlord gave Ruppert notice to quit, since he did not care to have his property thus endangered. This occurrence occasioned consternation, and Ruppert exclaimed, "If death would only free my daughter from an unhappy existence, it would be fortunate for us both!"

The lady who had so sincerely befriended Caroline heard of this affair and came at once to learn about it. She begged them to wait patiently until her cousin, the inspector of mines, should come, and he would surely set everything to rights. She therefore wrote a second time, begging him to hasten his coming.

Both of the obsessing spirits had been clamoring for release for a long time. The gentle one complained bitterly of the other that he had stolen her peace, had robbed her of her faith, and now prevented her entrance to Paradise. In his lifetime he had been a usurer, had accumulated much treasure and buried it in the cellar of the house where they were living; so long as the treasure was not found, she could not be rid of his persecutions. The wild spirit insisted on the eviction of his uncongenial companion; not until he had sole control could he lay aside his rough-

ness and attain true happiness. It was Caroline who suffered from these contentions and often found herself in most disagreeable situations, for when she promised the gentle spirit anything, the other was enraged, and when she promised help to the other the former began to mourn so that her eyes were flooded with tears.

The story of the treasure in the cellar leaked out, and the owner of the house, who was reputed over-fond of money was said to have made an attempt to find it, but without success. The wild spirit who knew all that was going on within and without the house, made some merry remarks about it, and several people in the building said that they found some freshly dug earth in the cellar.

Both spirits had the gift of prediction. The bad one rejoiced or was enraged over coming visits, acccording to their nature. The gentle one could also give the names of the pious old women who were coming, from whom it would draw nourishment with the utterance of their religious commonplaces. They also partic pated in the affairs of the house and spoke of future events as others would of the news of the day. This of course heightened the interest felt in these ghostly beings, and people of all classes came to beseech interviews and seek advice concerning their own affairs and proposed undertakings.

One time a wealthy landholder, an old acquaintance of Ruppert, came with his wife and daughter to consult concerning a proposed marriage of the last-named. The bad spirit said, "Marry the fellow, for you are not fit to live singly." Said the gentle spirit, "First consult the voice of Heaven." Caroline, however, said in her natural voice, "If you have the blessing of your parents, follow the inclination of your own heart." It happened that each of the three received the answer in a different voice. The rough spirit addressed the father, the gentle one the mother, and the daughter's questions were answered by Caroline.

At last Mohrland, the inspector of mines, made his appearance. The spirits who had known of all other visits in advance, appeared to have had no presentiment of Mohrland's coming, and they maintained a remarkable quietness as he took Caroline's hand and asked concerning her condition. She gave a full account of herself without the usual interruptions, and the power of the spirits appeared to be broken in his presence. Ruppert was pleased at this, and gained new hope. Mohrland, however, said that the trouble lay deeper than he had supposed, for the quietness of the spirits was by no means weakness, but cunning, in order to deceive him. He requested that, besides the father, there should be another witness of his treatment of the case whose uprightness could be depended upon, in case evil interpretations should be put upon his method.

Ruppert proposed his family physician, who had proven a true

friend and sincere sympathizer in their affliction. Mohrland agreed to this, and promised to begin his treatment the next morning. The physician came. Ruppert took him to Mohrland's room to make the two acquainted and give them an opportunity for consultation. Mohrland greeted the physician with the words, "I am glad to meet a man of character like yourself. What we are about to undertake is unusual, since the true activity of the human powers is too little known and mostly defectively guided. To have intercourse with spiritual beings we must know them ourselves and be conversant with their nature. In the case before us ordinary means can effect nothing; the free spiritual force must be applied and the good be separated from the evil. Do not expect, then, that I shall conjure up spirits or exorcise devils; I have only come to restore the lost equilibrium of a human being, an equilibrium which has been lost through violent retirement from the world and the uncontrolled awakening of the inner life. The two spirits manifesting themselves in the girl are not beings separate from her; they are part of her nature. Abnormal desires, suppressed passions, a tortured conscience, and other extraordinary things have developed themselves within her and assumed shapes which live in her nature and gain the control of all her thoughts, wishes, and actions. She has been overcome in a conflict that is strange to her: it is our task to free her from the oppression and restore her natural self."

The physician replied, "Material remedies have been exhausted, and if help is possible, it can only come from your plan of looking to the psychical aspect of the patient, and I congratulate myself on being able to witness a method of treatment that regards spiritual force as the means for healing a shattered nature."

"I pray that God may give you strength," said Ruppert, "to free my daughter from an affliction worse than any disease, affecting, as it does, the inmost forces of life, and destroying both body and soul."

Betaking themselves to Caroline, no trace of the obsessing spirits showed itself for a quarter of an hour. At last Mohrland began and said, "Now, you wild Kobold, why are you so silent in my presence? Answer, I command you!" Caroline's eyes thereupon showed the customary distortion, and the spirit seemed straining to speak, but hardly was able to utter in a hoarse tone, "Leave me alone!"

Mohrland then addressed the gentle spirit, saying, "You also appear to seek concealment! Wherefore so shy of me?"

The answer came in a flute-like loveliness of tone, "You may not know me in my heaven."

"You are right in that," replied Mohrland, "your heaven is not entirely pleasing to me; it is the creation of an affectedly pious, but not devout, nature." The spirit sighed, and Caroline sat in silence, with distorted eyes.

"Caroline!" cried the Adept, "are you sleeping?"

She stirred convulsively. "Caroline!" he repeated, "awake and answer!" The spirits appeared to be struggling to speak; he seized a cloth that lay near by, threw it over the girl's head and held it fast under the chin, saying, "Silence! or I strangle you! It is she I wish to hear from, not you. Caroline, answer me, I command you!" She made a motion with the hands, as if endeavoring to remove the cloth. Mohrland drew it away, and Caroline gazed about her as if aroused from a deep sleep. "Good day, my child!" said Mohrland. "Are you rid of your undesirable companions?"

"I feel that I am free!" exclaimed Caroline.

"For how long?"

"I do not know."

"Why should you not know that, since you are mistress of your own house?"

"But I have lost my mastery."

"You must regain it."

"I am not strong enough for that."

"I will aid you. Will you accept me as your ally?"

"Most gladly."

"Then listen to my conditions. Study your enemy, that you may learn his weak points and so come off victorious."

"How can I do that?"

"By not permitting one of them to rule you. Neither one nor the other is good, for both are only excrescences of your own life. Seek your true self, and then you will find that which you can obey without danger."[1]

"I comprehend, indeed, what you mean, but I have not the power to manifest myself to my adversary."

"Then you must learn obedience."

"I am willing; what shall I do?"

"Say 'I' persistently. Your ego is oppressed by other powers; rid yourself of them, and you are well again."

"May heaven grant it!"

"Have courage and confidence! Follow my instruction and you shall see that I, supported by your better nature, will soon restore peace for you. When I come to-morrow, show yourself an obedient disciple."

With a grasp of the hand, he took his departure. Ruppert and the physician followed without a word. Caroline was overcome by an unusual sleepiness, and slumbered nearly all day. The next morning the physician appeared punctually at nine o'clock to witness the progress of Mohrland's treatment, and the two went with Ruppert to Caroline's

1 "Obey it as though it were a warrior."—*Light on the Path.*

room. They found her in an agitated state. Her two obsessing guests appeared to have formed an alliance, in order to be able to resist their enemy. At the slightest allusion to Caroline's condition the wild spirit answered violently and threatened Mohrland. Even the gentle spirit interjected words of displeasure in melodious tones. Mohrland addressed Caroline by name, as on the day before. When, however, she attempted to speak, it appeared as if some one were seizing her by the throat. He touched her neck with his thumb, and therewith she gained strength to speak. Said Mohrland: "Has Caroline not yet the courage to obey me?"

"Had I the strength, I would have the courage also," she replied.

"The strength lies within you," said he.

"I cannot find it, and know not how to seek it."

"The spirit of man is a unity. You have sub-divided your forces, and therefore you are unable to maintain the conflict. Collect them under one standard, under the manifestation of the Self that speaks in your heart, and then you are free."[1]

Caroline listened with close attention. Her breast rose and fell at his words. Laying his hand upon her back he proceeded: "You have forsaken the altar of your life and fled to the dome. The heart is the place where our nature gains certainty and freedom; you must learn again to speak and feel there, else there is no help for you. The head is the last instance of our activity; not until our nature has had *experiences* of friendship and love may the head reflect upon them. If we seek results of our thoughts before we have had the experience, phantoms will come into being which take root, bud, flourish, and at last entirely envelop us. Withdraw from the head the activity of your thoughts, sink sight, hearing, smell, and taste down into the body, permit the invisible, spiritual pores to regain their natural tendency and not be directed upwards, and then you will see what a force will be developed therefrom, and how according to nature we give ourselves freedom and attain the means to maintain it."

It appeared as though she not only heard each one of his words, but also applied them at once in practice. She breathed several times from the depths of her heart and, as he ceased speaking, she responded, "You have reached the root of my malady, and now I plainly feel that it can be cured. But it will cost me pain,—therefore stand by me!"

Mohrland took her hand and proceeded: "You are an obedient daughter, and therefore we will at once make the effort of vigorous oppo-

1 The striking agreement of Mohrland's ideas with those of *Light on the Path* furnishes a confirmation of the statement in the comments in *Lucifer* by the author, that the rules "stand written in the great chamber of every actual lodge of a living Brotherhood."

sition to the enemy. Your house is undermined, its foundation shaken, therefore we must stand strongly upon our feet and rob the enemy of his hope of overthrowing us. Have you courage to step bravely forward?"

Caroline rose, confronted Mohrland, and said: "Here I stand."

"Well, then," he proceeded, "Let the spirits show themselves." All were attention, but Caroline stood calmly. "Have you grown dumb?" said Mohrland. Caroline's eyes began to turn, but he no sooner observed this than he cried, "Stand firm!" At the same time he drew her arms down to her sides and bade her not to allow the corners of her mouth to turn upwards. It succeeded, for her eyes resumed their natural appearance and Caroline had gained the first victory over her enemies.

Mohrland praised her and said: "Practice in standing firmly on your feet and in thinking 'I' in your heart; then we shall soon gain our end."

He withdrew with his companions. The physician could not express sufficient admiration for the proceeding, and begged to have the method explained to him, but Mohrland replied: "I think that all will be made plain to you in the course of the treatment."

(*To be concluded in September.*)

Conversations on Occultism.

MANTRAMS.

Student.—You spoke of mantrams by which we could control elements on guard over hidden treasure. What is a mantram?

Sage.—A mantram is a collection of words which, when sounded in speech, induce certain vibrations not only in the air, but also in the finer ether, thereby producing certain effects.

Student.—Are the words taken at haphazard?

Sage.—Only by those who, knowing nothing of mantrams, yet use them.

Student.—May they, then, be used according to rule and also irregularly? Can it be possible that people who know absolutely nothing of their existence or field of operations should at the same time make use of them? Or is it something like digestion, of which so many people know nothing whatever, while they in fact are dependent upon its proper use for their existence? I crave your indulgence because I know nothing of the subject.

Sage.—The "common people" in almost every country make use of them continually, but even in that case the principle at the bottom is the same as in the other. In a new country where folk-lore has not yet had time to spring up, the people do not have as many as in such a land as India or in long settled parts of Europe. The aboriginies, however, in any country will be possessed of them.

Student.—You do not now infer that they are used by Europeans for the controlling of elementals?

Sage.—No. I refer to their effect in ordinary intercourse between human beings. And yet there are many men in Europe, as well as in Asia, who can thus control animals, but those are nearly always special cases. There are men in Germany, Austria, Italy, and Ireland who can bring about extraordinary effects on horses, cattle, and the like, by peculiar sounds uttered in a certain way. In those instances the sound used is a mantram of only one member, and will act only on the particular animal that the user knows it can rule.

Student.—Do these men know the rules governing the matter? Are they able to convey it to another?

Sage.—Generally not. It is a gift self-found or inherited, and they only know that it can be done by them, just as a mesmeriser knows he can do a certain thing with a wave of his hand, but is totally ignorant of the principle. They are as ignorant of the base of this strange effect as your modern physiologists are of the function and cause of such a common thing as yawning.

Student.—Under what head should we put this unconscious exercise of power?

Sage.—Under the head of natural magic, that materialistic science can never crush out. It is a touch with nature and her laws always preserved by the masses, who, while they form the majority of the population, are yet ignored by the "cultured classes." And so it will be discovered by you that it is not in London or Paris or New York drawing-rooms that you will find mantrams, whether regular or irregular, used by the people. "Society," too cultured to be natural, has adopted methods of speech intended to conceal and to deceive, so that natural mantrams can not be studied within its borders.

Single, natural mantrams are such words as "wife." When it is spoken it brings up in the mind all that is implied by the word. And if in another language, the word would be that corresponding to the same basic idea. And so with expressions of greater length, such as many slang sentences: thus, "I want to see the color of his money." There

are also sentences applicable to certain individuals, the use of which involves a knowledge of the character of those to whom we speak. When these are used, a peculiar and lasting vibration is set up in the mind of the person affected, leading to a realization in action of the idea involved, or to a total change of life due to the appositeness of the subjects brought up and to the peculiar mental antithesis induced in the hearer. As soon as the effect begins to appear the mantram may be forgotten, since the *law of habit* then has sway in the brain.

Again, bodies of men are acted on by expressions having the mantramic quality; this is observed in great social or other disturbances. The reason is the same as before. A dominant idea is aroused that touches upon a want of the people or on an abuse which oppresses them, and the change and interchange in their brains between the idea and the form of words go on until the result is accomplished. To the occultist of powerful sight this is seen to be a "ringing" of the words coupled with the whole chain of feelings, interests, aspirations, and so forth, that grows faster and deeper as the time for the relief or change draws near. And the greater number of persons affected by the idea involved, the larger, deeper, and wider the result. A mild illustration may be found in Lord Beaconsfield of England. He knew about mantrams, and continually invented phrases of that quality. "Peace with honor" was one; "a scientific frontier" was another; and his last, intended to have a wider reach, but which death prevented his supplementing, was "Empress of India." King Henry of England also tried it without himself knowing why, when he added to his titles, "Defender of the Faith." With these hints numerous illustrations will occur to you.

Student.—These mantrams have only to do with human beings as between each other. They do not affect elementals, as I judge from what you say. And they are not dependent upon the *sound* so much as upon words bringing up ideas. Am I right in this; and is it the case that there is a field in which certain vocalizations produce effects in the *Akasa* by means of which men, animals, and elementals alike can be influenced, without regard to their knowledge of any known language?

Sage.—You are right. We have only spoken of natural, unconsciously-used mantrams. The scientific mantrams belong to the class you last referred to. It is to be doubted whether they can be found in modern Western languages,—especially among English speaking people who are continually changing and adding to their spoken words to such an extent that the English of to-day could hardly be understood by Chaucer's predecessors. It is in the ancient Sanscrit and the language which preceded it that mantrams are hidden. The laws governing their use are

also to be found in those languages, and not in any modern philological store.

Student.—Suppose, though, that one acquires a knowledge of ancient and correct mantrams, could he affect a person speaking English, and by the use of English words?

Sage.—He could; and all adepts have the power to translate a strictly regular mantram into any form of language, so that a single sentence thus uttered by them will have an immense effect on the person addressed, whether it be by letter or word of mouth.

Student.—Is there no way in which we might, as it were, imitate those adepts in this?

Sage.—Yes, you should study simple forms of mantramic quality, for the purpose of thus reaching the hidden mind of all the people who need spiritual help. You will find now and then some expression that has resounded in the brain, at last producing such a result that he who heard it turns his mind to spiritual things.

Student.—I thank you for your instruction.

Sage.—May the Brahmamantram guide you to the everlasting truth.—Om.

Respecting Reincarnation.

Objections frequently raised against "Reincarnation," and that appear to those who make them to be strong, are some growing out of the emotional part of our nature. They say, "We do not wish to be some one else in another life; how can we recognize our friends and loved ones if they and we thus change our personality? The absorbing attachments we form here are such that happiness would seem impossible without those we love."

It is useless to say in reply that, if Reincarnation be the law, it can and will make no difference what we would like or dislike. So long as one is governed by his likes and dislikes, logical arguments will not dissipate objections, and, if it is coldly asserted that the beloved objects of our affection pass at death forever beyond us, no relief is afforded to the mind nor is a strictly accurate statement made. In fact, one of the miseries of conditioned existence is the apparent liability of forever losing those upon whom we place our hearts. So to meet this difficulty raised by ever present death, the christian churches have invented their heaven in which reunion is possible under a condition, the acceptance of the

dogma of the Redeemer. None of their believers seem to consider that, inasmuch as constantly many of those most closely bound to us by every tie do not and never will meet the prerequisite condition, happiness in that heaven cannot be possible when we constantly are aware that those unbelievers are suffering in hell, for, enough memory being left to permit us to recognize believing friends, we cannot forget the others. Greater than ever, then, that difficulty becomes.

What are these loves? must be asked. They are either (*a*) a love for the mere physical body, or (*b*) one for the soul within. Of course in the first case, the body being disintegrated at death, it is not possible for us, nor need we wish—unless we are grossly materialistic—to see that in the other life. And *personality* belongs only to the body. Hence, if the soul that we do love inhabits another physical frame, it is the law—a part of the law of Reincarnation not often stated or dwelt on—that we will again, when incarnated, meet that same soul in the new tenement. We cannot, however, always recognize it. But that, the recognition or memory of those whom we knew before, is one of the very objects of our study and practice. Not only is this the law as found in ancient books, but it has been positively stated, in the history of the Theosophical Society, in a letter from an Adept addressed not many years ago to some London theosophists. In it he asked them if they imagined that they were together as incarnated beings for the first time, stated that they were not, and laid down the rule that the real affinities of soul life drew them together on earth.

To be associated against our will with those who lay upon us the claim of mother, father, brother, son, or wife from a previous life would neither be just nor necessary. Those relations, as such, grew out of physical ties alone, and souls that are alike, who really love each other, as well as those who harbor hate, are brought together in mortal bodies as now father and now son—, or otherwise.

So, then, with the doctrine of Devachan we have the answer. In that state we have with us, for all practical purposes and to suit our desire, every one whom we loved on earth: upon being reincarnated we are again with those whose souls we are naturally attracted to.

By living up to the highest and best of our convictions, for humanity and not for *self*, we make it possible that we shall at last recognize in some earth-life those persons whom we love, and to lose whom forever seems such a dreary and uninviting prospect.

"The tense string breaks; the loosened one emits indifferent sound: the well-tuned string alone gives pleasing harmonious tone."

Literary Notes.

A Dream of the Gironde, by Evelyn Pyne, is a strong drama, written in smoothly-flowing blank verse. This noble form is a minor merit, enshrining, as it does, the true poetic spirit,—that spirit at once intuitional and prophetic which looks directly upon the Ideal. In Madame Roland we have a figure of rare excellence; her soliloquies each disclose some universal truth read by the light of a woman's heart, and each is a complete gem in itself. Of the other poems in this volume the Star God is a fine example; an almost passionate purity pervades them all, and we regret that want of space forbids quotations which alone can do them justice. More than any poet of our decade, Mr. Pyne thinks on broad theosophic lines, notably so in his descriptions of the evolutionary chain, and he merits our especial thanks for his presentations of the sweetness and solace of Truth, rather than that stern aspect upon which many writers mistakenly insist.

A Poet in May, by Evelyn Pyne, is to his former volume what the soul is to the spirit; it does not carry us beyond the realm of the emotional nature. The style is graceful, but at times fantastic when the author's originality overpowers him; the metre frequently halts. A love of Nature so unusual as to humanize it has not heretofore been expressed in such sweet sensuousness of sound, reminding us in this respect only of Swinburne's verse. A fine example of this is the Sunflower Legend.

The Nature and Destiny of Man as Unfolded by Theosophy, by Dr. J. D. Buck, F. T. S., is the title of the paper read by him at the Theosophical Convention at Chicago, April 22d, ult. It has been printed in full in the report of the proceedings, and has also been made up separately. It is an excellent paper.

CHRISTIAN SCIENCE, A statement of it by Ursula N. Gestefeld. *(Chicago, Central Music Hall, 1888, in 12 Nos.; complete $ 3.00; single Nos. 25 cents.)* We have received these 12 lectures from the author. The name "Christian Science" for this cult seems a misnomer to us. A stranger to it who knew the English language and Christianity would naturally conclude that it meant the "Science of Christianity," just as we have Ethics of Christianity. But it is quite usual here to give such titles. We endorse some of the ideas expressed, as, for instance, the old one found in the IsaVasya Upanishad, "that all spiritual beings are the same in kind, and that man is a spiritual Being," but this was promulgated ages before the Bible was compiled, and as it is the basis of this "Christian Science", to us there seems to be some audacity in so entitling it. The argument in these lectures does not appear to proceed with scientific accuracy; we may not be so made as to grasp it; yet there are to be found some painful peculiarities that ought not to occur in the sober and "scientific" discussion of the subjects of Being, Consciousness, and Intelligence, especially after men like Aristotle, Plato, Kant, Schlegel, and Schopenhauer have exhaustively treated them.

THE RELATIONS OF ALIMENTATION AND DISEASE, by J. H. Salisbury, M.D. This remarkable outcome of over forty years' research into the basic causes of disease has an interest for the true humanitarian quite apart from its physiological value. After a series of original experiments undertaken in the pure spirit of research, and without the trammels of a preconceived theory, Dr. Salisbury discovered in the fermentation of foods the initiatory cause of almost all disease, and it is upon this fact that his widely successful system is based. To maintain health we should eat healthily, and our author considers that this condition is fulfilled by a diet two-thirds meat to one-third vegetable, while in cases of disease the treatment consists in cleansing the system and purifying the blood by means of a diet of beef pulp and hot water, until fermentation is checked and the patient can advance to a more extensive dietary. It is impossible to enter into the scientific rationale of this system of cure, —whose details are so succinctly set forth by Dr. Salisbury,—in a review necessarily brief. The book is for the people primarily, and any man may understand it. Throughout it is marked by a pure humanitarian spirit, by a thorough recognition of the dual nature of man. Theosophical thought abounds the moment we leave the field of physiological detail; this colossal labor has been done by an intuitive, modest, and generous mind, by an original thinker of immense industry. Some theosophists will ask how this theory of diet affects that other belief that vegetarianism is necessary for the student of occultism. We may remind these that such a diet is said to be required only after a certain stage of development is reached, when the astral or inner man has a certain coherence and power. At this stage the psychic processes may assume control of and modify the physiological functions, and our author has given us a hint as to how this may be done by the paralysing of the pyloric valve, which, remaining then permanently open, permits the immediate passage of vegetable matter into the bowel where it is normally digested, without its detention in the stomach to ferment. What holds good for the average man is transitional like himself; inner growth develops and transforms outer activities, and meantime Adepts advise us to obey our physicians in all questions of physical health. (*J. H. Vail & Co., New York*, $5.00.)

EPITOME OF THEOSOPHY, as extended and reprinted in No. 8 of the Theosophical Publication Society's reprints, has a vital misprint. On the 13th page it reads "All lower, material interests being deliberately subordinated to the behests of the spirits": this should read *spirit*, and not be plural. The writers never meant to follow the lead of the spiritualists or recommend dealing in any way with so-called "spirits"; the only spirit they wish to follow is the immortal and unchangeable Spirit in the man himself.

SOME Buddhist students of Kioto, Japan, have established a monthly journal called *The Bijou of Asia*, its first number having appeared in July. The editor is Mr. Matsuyama, a valued correspondent of THE PATH.

THE LOTUS for June is at hand from Paris. It contains a response to H. P. Blavatsky's paper against Esoteric Christianity; Parabrahm by Amaravella; Ancient Egyptian Psychology by Franz Lambert; A 17th Century Association of Adepts, and other papers.

THE THEOSOPHIST for June is more interesting than it has been in other months. "Travestied Teachings" opens the No. There is a valuable paper by B. Jaya Raji Rau on the Uttaragita which is a part of the great Epic. The Mahabharata. N. C. has an article on the Philosophy of Yogam. Mabel Collins furnishes an all too short instalment of "The Angel Peacock." For deep and wide thinking students the best article is that on "Nature's Finer Forces," one of a series; many will no doubt pass it by but it has suggestions of enormous value to him who is ready to see. There is yet much unsaid by Hindu students; we call on them to throw aside reserve and give American readers at least a little more than is usual to find in *The Theosophist.*

THE LITERARY ALBUM, (Bombay S. E., India), is at hand. It contains a portrait of the present Viceroy of India and several selections from European and American Journals.

TEA TABLE TALK.

We were talking, round the Tea Table, of the very evident necessity for careful discrimination in Occultism. Right thought—which may be called, in a real sense, "discrimination of spirit"—is everywhere needed, but especially is it called for here. This is indeed a vital point, that the student should scrutinize every incident, every word; that he should closely consider shades of expression and assure himself that he understands the inner rather than the outer meaning. Every word of worth bears examination. Every truth has meaning within meaning, until we reach the germ of all.

An excellent instance of such discrimination was given on the occasion instanced above, by the Professor. The incident bears, moreover, upon the fact that in occult directions we have above all to see that we grasp and can follow this inner meaning alone. Else by material interpretation we fall into gross error.

The Professor is a student of the Yoga Philosophy of Patanjali. He had composed himself to fixed thought on the Supreme, and, as sometimes happens at such times, his mind slipped away into a waking vision or trance. This state is of course not that of true concentration; it is a failure to attain to it. At the same time it is a higher state than the ordinary waking one, and in it he sometimes learns things of value. It is a state which he knows not how to name. Suddenly he seems afar from all known surroundings; he

is transported into a new experience. Then in another period of time, whose duration he knows not nor has thought of, he becomes conscious that he is seated where he was at first; he knows he has not slept, but that some vision, which he now remembers well, has swept over him. It may have occurred in a flash or it may have occupied more time; this is a point he has never cared to verify. Time exists only on the outward plane, and he has been more desirous of understanding the meaning of the visions themselves, and also of knowing what this state is. Certainly he does not go out in the astral body, as so many persons mistakenly suppose themselves to do. Nor is this clairvoyant vision of scenes actually taking place somewhere, for he, the prime actor, is not then in those distant places in reality. It appears more like instruction through pictures, and such pictures can be sent along the astral currents by those whose knowledge permits it. Then all those students who had quieted the outer senses could receive them. We can only conjecture upon a state which we have not ourselves experienced, and even when we have, our ignorance of occult science often prevents a true conclusion. These so-called visions of the Professor, however, bear the characteristics of this last mentioned condition rather than those of the others, and it is to be remembered also that the soul, the Higher Self, teaches us also, and might also project such scenes.

The especial vision of which the Professor told us was this. He seemed to be in some distant cloud place where material surroundings were invisible; he stood, as it were, in space, and knew, with the psychic sense, that someone asked what he wanted there. In thought he replied that he had come to pledge himself wholly to the guidance of a Master or Teacher. His thought in that land seemed to be both speech and act. His questioner asked in the same silent way, whether he had examined himself carefully, if he was sure that such was his real wish. He said it was. "And do you give yourself up without reservation to such guidance?" "Yes, I do," was his reply. These thoughts flashed to and fro like vivid, living colors in vibration, and all the clouds trembled with their beauty.

"Have you the power to follow His guidance?" now asked the invisible questioner.

"I think I have."

"It is well. You have the right granted you to be tried. The first order is this. You must sacrifice that which is nearest and dearest to you. Go kill your mother."

The Professor was grieved and shocked at such a grotesque order. Then he felt a chill; suppose it was real! or was it only given to try him? Should he go away and prepare for a deed which he was sure he would not be allowed to do, which he could not do? No! The Master does not institute such grim comedies. Hypocrisy is no part of a disciple's duty, but rather, as in the case of the Pharisees of old (the only persons, mark, whom Jesus unsparingly condemned, and for this vice), to be a hypocrite is a fatal bar to all spiritual progress. So the Professor expressed this thought, and he noticed that its color was faint and cloudy: "That cannot be. The Master would not give such an order."

"It is His order."

A gleam of intuition sparkled through our friend's dim mind. He thought: "It has been given to you, then, whoever you may be, and that may suffice *you*. It does not suffice *me*. Every disciple must hear the Voice for himself, and must know it to be that of his Guide. He cannot take, from minor tones, any command of that Voice."

"But if he is not fitted to hear it? If he has not opened up the inner senses so that he can hear it? Then the Teacher speaks through other instruments which work on lower planes. Other men are often such instruments."

"Then they should bear a token with them."

"They do."

"What is it, and where is it presented?"

"It is truth, and it is presented within you."

Looking deep within his mind, the Professor found with surprise an underlying but extraordinary certitude that the order was a true one. He had denied it hastily, from habit of thought and surface instinct. Sadly he turned away, thinking "I will obey the order, if I can."

Here was a dreadful dilemma. It was easy to neglect such an order. It was not easy to forego discipleship. His whole heart clung to that. It was his only chance to help his race intelligently. He must obey, but in what sense? He began to study those words.

"Kill my mother? Who then is my mother? My mother, in the ordinary sense of that word, is she who gave birth to this body. *It* is not I myself. So the mother of this body is not meant. Can it mean the earth, the mother of all men? But no; earth merely mothers our grosser elements. Who or what is the mother of my inner self? Before I can know that, I must know what is that self, the me. Is it the Spirit? No. The spirit does not say *I*, or *me*,—It knows no separation. This *me*, then, is the personal soul, the human soul, and not even that higher aspect of it which is purified and united to the One. The mother of the personal soul is Nature. It is, then, that passive and elementary Nature which gives birth to mind, in which these false conceptions of myself arise (as being this body, or brain, or mind), —it is that I am to kill. But hold! The Gita says that nature and spirit (Prakriti and Purush) are co-eternal. How then can I kill that nature? Ah! I see. This lower nature is a gross form or sheath of that higher or subtle one; the only way in which I can kill it is to kill it *as such*, as lower nature, *i. e.* to alchemize it. I am to raise it from the lower and passive to the higher and positive state. And since this is my first order, I see well that I am not accepted, for I do not even know how to obey. I must go away and try to find out the Way."

Here the vision came to an end, and the Professor found himself in his place, looking at the gray stone ledge on which his eyes had rested before he passed off into this other state. It had taught him with a transcendent vividness which words can neither equal nor portray, how necessary is intuitive

discrimination on things occult, and how the disciple gains by a method of which this vision is perhaps a mere symbol or parable.[1]

Another lesson conveyed is, that for want of complete concentration a part probably of the injunction was lost,—the very portion, no doubt, in which was contained the explanation of the term "mother." But the Professor says that he has no doubt he was able to reach the true solution because he found growing up afterwards in his mind the seeds of the explanation left in his memory. This Didymus opined was a part of intuition, and that the greater amount or clearness of intuition found in some men was due to their ability to revive lost memories on such points through their greater concentration, as that enables them to bring back either partly or wholly what they had once learned.

"You mean, of course, in other lives," said the widow.

"Oh yes," replied Didymus. "When speaking on these subjects I never look at Man as the mere being who is known in this generation, but as one whose past extends behind him an immeasurable distance."

Just at this interesting point Sue ran in and said to the Student who had been apparently dreaming:

"Say, I was just talking of Aunty, who was in New York I thought, when she drove up to the door in a carriage. Isn't that queer!"

The Student looked at her as if she were one seen in sleep, and then, turning to the Professor, remarked that such coincidences were happening every hour of the day, were commoner than any other, and yet science had got no farther than to label them "mere coincidences," while popular judgment had evolved a statement of the law governing them in the saying "Speak of the Devil and he appears"; "in fact," he said, "just as Sue burst in upon my devachanic reverie, I was thinking over the strange way in which such coincidences happen. Here the other day, when in Philadelphia, I was walking with Didymus on Chestnut street and talking of our friend Medill who was, as we supposed, miles away. I had just said 'Well, he is a fine fellow.' The sound of the last word had not died away when the voice of Medill himself, not one foot away, said, 'Well, Student, where did you drop from?' Another 'coincidence,' of course. But it is the same as that sort which meet us hourly when we hum a certain tune and around the block we find a boy whistling it."

These things will never be explained by such terms as *coincidence*, for that is merely a cloak for ignorance. It is a declaration that, because we are so finite that the manifold laws of nature elude us, we have elected to say that here no law reigns and the whole thing is merely coincidence, but don't ask us, please, to explain what coincidences really are; they happen every moment merely because they do. Theosophists know better than this. They see a multiplication of senses half-perceived by man, through which many events and things are known and noted without our feeling that a hidden sense is used. Our approaching friend, supposed to be far away, propels in all directions about him his own aura which carries with it its own identifica-

1 In *Bhagavad-Gita* we are told that mind is nature's first production. Jacob Boehme also says this.

tion and personal suggestion. That strikes upon our aura or sphere, to which Swedenborg referred, and instantly we fall to thinking or speaking of the absent one, who, in a few minutes, comes into our presence.

How easy seem these things to understand when occultism steps in! But science says "Folly; you fit the fact to the theory." What say you, my reader? JULIUS.

THEOSOPHICAL ACTIVITIES.

THEOSOPHICAL HEADQUARTERS.—Some members of the *Aryan T. S.* of New York have made arrangements for a theosophical headquarters in the business part of the city, which is to be open in the day time. It will contain theosophical magazines, pictures from the East, and an album for photographs of theosophists and of famous occultists. The room is small, as it is intended only for a beginning, but it is hoped that it will induce others to do the same thing in other cities. It will be practically open all day in the business hours of the day, and visiting theosophists will be welcomed. The address can be obtained from THE PATH.

As it is thought that the album will be after a time a very interesting thing, and as the room is not for the Aryan T. S. alone but for the whole Society, it is suggested by the projectors that members of the different Branches might send their photographs under cover to THE PATH to be put in the album. In the headquarters at Madras, India, there are albums of this sort containing not only photographs of members but also those of famous students and of such Yogees and fakirs as have been photographed.

LOTUS T. S., MICHIGAN.—For more than a year this Branch has met on each Tuesday.

Study of theosophical doctrine and experiments in psychometry have been pursued with results both interesting and profitable. In the psychometric experiments it has been found that better delineations of character have been obtained from photographs than from letters. We would like to hear from other investigators on this point; and we know that there are many good psychometers in the Society.

CHICAGO T. S.—This Branch, presided over by Brother Sexton, has moved its quarters from the rooms so kindly offered by one of its members, to a place entirely the Branch's own. Abstracts of what is done at the meetings are sent to absent members.

JUDGING by the constant appearance in the public prints of small paragraphs touching on theosophy and the Society, some serious but most flippant, it is evident that the influence of theosophical ideas is being more widely felt

than the number of our affiliated members would suggest. This influence has reached spiritualists and caused some of them to print tirades and warnings, the latter on the fearful danger for spiritualism that is said to lurk in theosophy. If this shall cause spiritualists to classify their phenomena and deduce some theories therefrom, great good instead of danger will accrue.

INDIA.

ONE THOUSAND copies of the *Epitome of Theosophy* have been reprinted in Bombay by Mr. Tookaram Tatya, F. T. S., for free distribution among Indian Branches.

Bro. Tookaram has been always working actively for the Society. He established a fund for printing Theosophical books and translations of valuable Sanscrit works which he sells at low prices, the profits being devoted to the fund. A free dispensary for the poor in Bombay has for a long time been carried on by him and his friends after he had started it, and many patients are treated daily. We were present there once, in 1884, and saw about 50 persons in attendance on one morning.

Among the books gotten out by this Brother is a tiny Sanscrit copy of the Bhagavad-Gita.

AT MORADABAD the journal called *Jamaiul-uloom*, which was founded by the T. S. there, is reported to be flourishing and widening its influence.

THE BUDDHIST CATECHISM, by Col. Olcott, has been translated and published in the Burmese language at Rangoon, by Mr. Moung Tun Aung B. B., S. C. S., and in Mysore, India, into Canarese by the Editor of the Karantika Prakasika. It seems probable that this work will, ere long, have gone the rounds of all the vernaculars of the world.

THE LIBRARY at T. S. Headquarters bids fair to contain most valuable and extraordinary books. The Director has gone to the capital of the great Indian State of Mysore to search for valuable M.S.S. and books, under the auspices of the Dewan of Mysore. India is known to be full of rare and interesting palm-leaf and other manuscripts.

AT OOTACAMUND Col. Olcott lectured in May upon "Ghosts" to a large audience. Several Indian princes and functionaries were present.

"The wheel of sacrifice has Love for its nave, Action for its tire, and Brotherhood for its spokes."

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